ERIC Document Resume	See Instruction Sheet	DATE OF RESUME 5/22/65	DATE RECEIVED

A. PUBLICATION DATA

1. ERIC NUMBER	2. ORIGINATOR CONTROL NO(S).	3. IDENTIFICATION NO.
ED000180	8018	N.A.

DO NOT WRITE IN SPACE BELOW

4. AUTHOR(S):
Committee on Philosophy and Objective

5. TITLE OF DOCUMENT ASSTRACTED:
Report of the Committee on Philosophy and Objective of Albright College

MICROFILM COPY AVAILABLE
YES ☒ NO ☐

COPYRIGHT GRANTED
YES ☐ NO ☒

COPYRIGHT RELEASE FILED
YES ☐ NO ☐

6. PUBLICATION TITLE:
N.A.

TYPE OF REPORT
PROPOSAL ☐
IN-PROGRESS ☐
FINAL ☒
FOLLOW-UP ☐

7. EDITOR(S):
N.A.

8. PLACE OF ORIGIN
ORG. Albright College
ST. Reading, Pa.
CITY, STATE
TELE. EXT.
INST/LOC CODE

9. PUBLISHER OR SOURCE
Albright College

OTHER ERIC REFERENCES:

10. VOL.	11. PAGES	12. MO./YR.	13. TOTAL PP.
N.A.	N.A.	Undated	28

ERIC SATELLITE CODE

B. INDEXING DATA

14. SUBJECT AREA

15. TYPE OF ENDEAVOR
Report

16. INDEXING TERMS (3-12)

curriculum	objectives
higher education	values
development	administration

17. ABSTRACT (MAX. 250 WORDS)

A report of the growth of Albright College, its philosophy and goals, and its curriculum objectives.

ERIC No.

18. SOURCE OF ABSTRACT
Reporter No. 6

C. FUNDING DATA N.A.

19. SUPPORTING ORGANIZATION	20. DIVISION OR DEPT.	21. CONTRACT NO. / PROJECT NO.
	22. TOTAL COST OF PROJECT	
	23. DURATION OF PROJECT	U.S. Department of Health, Education, and Welfare Office of Education

ERIC F... 1

No date R-G-1 HE8018 Chronological 8018

REPORT OF THE COMMITTEE ON THE PHILOSOPHY AND OBJECTIVES OF ALBRIGHT COLLEGE

ED000180

Albright College was brought into existence through the efforts of the Evangelical Church and owes many of its special qualities to the church body which gave it birth.

The founders of the college were committed to the Protestant Christian faith, but they laid no claim to wide experience or special training in academic endeavor. Undoubtedly they were motivated by a nebulous philosophy of education, but historical records indicate that they were more concerned about the service of a college would be rendering in preparing young people for a richer life in the church and community than they were with the formulation of specific academic goals or a theology of education.

Like many comparable institutions founded under church auspices during the 19th century, Albright College was a venture of faith made by leaders deeply concerned about their responsibility to provide Christian education in the midst of a growing secularism. For many years the institution was burdened with an economic struggle for survival because neither church nor society was aware of the financial sacrifices needed to provide an adequate higher education.

Only those familiar with the detailed history of Albright's early years know about the extraordinary devotion the faculty and administration gave to a multitude of tasks. They engaged in a continuing struggle for funds, an overwhelming teaching schedule, a constant program of solicitation for students and shared the multitudinous responsibilities of administration, publicity, student supervision, maintenance of property and grounds and all those extra contributions expected of educators by the church and community. It is small wonder, indeed, that faculty and administration devoted their heavily taxed

U. S. DEPARTMENT OF HEALTH, EDUCATION AND WELFARE
Office of Education

This document has been reproduced exactly as received from the person or organization originating it. Points of view or opinions stated do not necessarily represent official Office of Education position or policy.

HE8018

energies to the pragmatic work of instruction and organization and found little time left to speculate about educational objectives as such.

Nevertheless, there is evidence that the college founders were motivated by certain unformulated principles in their practical endeavors. Basically, they were dedicated to the task of providing an education for young people in the liberal arts tradition within an atmosphere of Christian love, marked by a high moral tone. Though they were probably unaware of what is presently called the "need for integration" in liberal arts programs, the work of "integration" was no doubt achieved unconsciously through the intimacy of a small college atmosphere wherein students and faculty developed a sense of involvement in a common educational enterprise. Ideas were shared and enlarged because those engaged in the educational program found it to be their meat and drink. It was a community of learning because there was little else to compete with the exhilaration of sharing ideas.

The lack of a carefully articulated educational policy and the somewhat haphazard curricular offerings of the college in its early years were due neither to neglect nor lack of devotion. Rather, there was a lack of educational experience and reflected the approach of a great many comparable institutions of the day which operated on the premise that the major objectives of education were already in process when teachers and students were brought together.

Certainly there were curricular offerings and requirements, but these were quite flexible. What seems to have happened in the organization of the educational program was that the administrator in charge, or the best trained educator on campus, would seek to

provide courses which reflected the program of the institution where he had received his education, fitted, of necessity, to the abilities and training of available faculty members.

There is good reason to believe that the educational endeavors of Albright College in these formative years compared favorably with other schools under church auspices struggling for life in America. The educational awakening in the United States during the 19th century had led to rapid growth and development of a host of colleges much like Albright, but the educational standards of these schools were hardly as demanding as they were later to become. The college fulfilled its primary function of training young people to enter into educational discourse, to broaden their horizons, and to think. All this was done, of course, within an atmosphere consciously Christian, Protestant, and permeated by a sense of high ethical idealism.

It was inevitable that as America became more concerned about the work of higher education, and as colleges multiplied across the face of the United States, each competing for students, that all of these institutions should begin to become more self-conscious, and that greater attention should be given to the purposes for which they were organized. Albright College participated in this second stage of development. During this period, while continuing with its emphasis on basic liberal arts, Albright turned in the direction of establishing curricula designed to provide better training in selected disciplines. The growing demand for specialized skills operated toward this end. Seeking to provide her students for constructive work in the American scene, Albright concentrated on providing excellent foundations in science, music, home economics

and teacher preparation.

Much of this emphasis was due to the devotion of departmental leaders, anxious to establish a reputation for excellence in their respective disciplines. The general courses in the liberal arts were retained, but during this period the college followed the trend of the time toward specialization. This process was aided by the desire to gain educational recognition through the establishment of higher academic standards among the faculty and staff. The American glamorization of the Ph.D. degree had its effect on Albright as it did on most colleges in America. Whatever the limitations of such an approach, stress on the value of extended faculty preparation was reflected in the raising of academic standards for students, especially in those departments competing for recognition of their products in graduate school or in the community at large.

Increased stress on specialization did have an effect upon the liberal arts approach. Emphasis upon departmental requirements, leading to a multiplication of specialized courses, lessened the emphasis on general education. While remaining a liberal arts college, the new emphasis upon depth led to an unconscious limitation of breadth.

A third stage of development may be noted in Albright's history, concurrent with the emergence of a new concern in America about educational philosophies. Colleges everywhere, with increased self-consciousness, began a continuing program of self-evaluation, motivated by the insights of the graduate schools of education now flourishing at the university level. By this time

Albright had become an established college, having grown beyond the mere struggle for survival. When Albright was brought under the direction of a president specially trained for the work of college administration, it was natural that he should inaugurate a thoroughgoing program of self-evaluation. Now, for the first time in her history, Albright engaged in a conscious study of her educational objectives as a church college and in long-range planning. The catalog of the College for 1938 included, for the first time in the history of Albright, a specific statement of the educational objectives of the institution.

This continuing program of self-evaluation was implemented about ten years ago when faculty and administration made a thorough study of the work of the college in preparation for an application for the renewal of educational accreditation by the Middle Atlantic Association of American Colleges and Universities. This work was aided by an evaluation committee sent to the college by the aforementioned organization at Albright's request, to study objectively the reports of the several local committees and to observe the operation of the college at first hand. In consequence of this careful study several clearly articulated objectives were stated to provide direction for the future of Albright, representative of her basic philosophy:

1. Albright College, as a church-related college in the Protestant tradition, intends to educate within that basic framework.
2. The college proposes to remain a relatively small liberal arts institution, believing that it is best equipped to serve the Evangelical United Brethren Church and the community within that sphere. As an educational institution dedicated to the

task of providing excellent training for students while maintaining a sense of personal relationship between students and faculty in the community of learning, Albright should not grow to a size which would defeat this end.

3. A renewed concern was expressed for the function of the college in the liberal arts tradition. It was recognized that the task of specialization in education is now cared for very adequately by technical and graduate schools, and that Albright is neither equipped for nor aspires to engage in purely technical education. Nor does Albright plan to institute a graduate program of its own. Therefore, although it was recognized that some education in depth was essential to a good undergraduate program, it was agreed that greater emphasis should be given to academic breadth in a liberal arts college. The considered opinion of faculty and administration, therefore, called for the inauguration of general education courses to insure this end and to aid the integration of academic disciplines. This emphasis, it was believed, would serve the valuable objective of introducing students to a living consciousness of the great traditions of Western culture. Other recommendations of a more specific nature were made in the light of the long term objectives of the college, all based upon the philosophical presupposition that Albright should remain a church-related institution within a liberal arts tradition. Not many years have passed since the aforementioned conclusions were reached, but this committee has been given the task of re-examining the basic philosophy and objectives of Albright College. It is hardly to be expected that great changes have taken place or should be called for in the basic philosophy of

the institution within a decade. There does seem to be a need, however, to state more clearly and in greater detail, what is implied in the basic presuppositions upon which our college is founded. What does it mean to claim a place in the educational world as a small Protestant Christian Liberal arts college? In what way does such a claim affect our program? our educational procedures? the task of educating young people for excellence in our culture? What basic difference should there be in the image of our institution from that of institutions which claim no orientation toward a Protestant Christian heritage, nor operate under the auspices of the Christian Church? In order to clarify this picture it seems necessary to formulate a basic theology of Christian higher education, to tap the roots of our raison d'etre so that it may be determined whether a college like ours has a special function to perform, and what that may be. Perhaps through this approach the college image may emerge to provide direction for the future.

It seems best to begin this analysis with a general investigation of the vocation of a Christian college. This is especially pertinent in the case of Albright College, whose founding fathers, while loyal to the Evangelical Church, were remarkably free of purely denominational bias. They stressed the Protestant Christian tradition as such, and opened the doors of the college to all who sought an education, so long as that orientation was recognized as the norm.

Recognition as a college of the church, however, does not resolve all difficulties. The church has long been conscious of an inevitable tension between faith and culture, between the Community of Faith and the Community of Learning. Richard Niebuhr in his book Christ and Culture delineates five basic attitudes which have prevailed in

the course of western history with respect to this issue. Some Christians, like Tertullian, have drawn a sharp line between the church and the world, claiming radical discontinuity between those spheres which permits no compromise, and therefore requires that the church reject all culture. A second position, represented by Clement of Alexandria and others, could see no opposition at all between Christ and culture, since Christ was Lord of both. Aquinas and those of his opinion saw Christ above culture, faith operating as the keystone to hold all culture in proper relationship within a carefully erected hierarchical structure. The Protestant heritage of Luther accepted both Christ and culture as parts of God's order, but since the order of love could never be the same as the order of justice, Luther saw an inevitable tension in this world between Christian claims and those of the world. Calvin and Augustine thought of Christ as the transformer of culture, Christ serving to provide a new dimension to the lives of persons and cultures, a kind of spiritual leaven to transform all things.

There is something to be said for all of these attitudes, which continue to prevail in Western Christianity. It seems, however, through the heritage of John Wesley, who adopted the Calvinistic-Augustinian attitude toward culture, that Albright College, an institution of the Evangelical Church, whose founder, Jacob Albright was directly influenced by Wesley, is naturally within the tradition of Christ as the transformer of culture. Thus it may be maintained for our college, that while it recognizes a basic difference between the concepts of a community of learning and a community of faith, nevertheless the claim to be a Christian college should mean that the dynamic of faith ought

to provide an added dimension to "mere learning", as well as to every aspect of personal and social life.

The question inevitably arises, then what is this added dimension? and how is it to implement the vocation of a college in the basic task of education? In other words, what, specifically does the adjective "Christian" add to the noun "education"?

It would be well to clarify at once what the adjective "Christian" implies with respect to Albright College, for it would be a mistake to use it as a term of approbation to the detriment of other schools which make no such claim. Obviously, it does not mean that all students and faculty members are a visible community identifiable by superior moral and spiritual achievements, nor even that 51% of the college community is so marked. The term "Christian" in its origin did not refer to some measurement of morality or spirituality, but rather to visible identification, normally by the sign of Baptism, with a visible community, and within that visible community there was a mixed company of good, bad and indifferent Christians, none perfect and none beyond hope. In an analogous sense, Albright acknowledges its "baptism" by claiming relationship to the Church and to the basic principles of the Christian faith, laying no claims to perfection but acknowledging the claims upon it of that faith.

To be sure, it should follow that formal acknowledgement of the Christian faith ought to have its effects upon the total program of the college, and operate as the controlling factor of its philosophy. The manner of its operation and the objective effects of Christian presuppositions in the community of learning, however, require more careful analysis.

It is not sufficient to say that the Christian college is basically

concerned about "training in spiritual and moral values." This amorphous phrase has been much abused in the publicity materials of Christian colleges. Actually, it does not distinguish a Christian college from secular institutions at all, for many secular schools, consciously within a humanistic tradition, could make the same claim without fear of contradiction. Actually Biblical faith has no words which can be equated with either "moral" or "values," and the word "spiritual" is never used in opposition to "material" (which is a Greek distinction) but rather, is opposed to "sinful." The difficulty with empty phrases such as "spiritual and moral values," so different from the concrete Biblical concept of the need for specific loyalty to a God historically known - rather than to abstract principles or values, is that they are so amorphous that they can be infected with all kinds of ideas, some quite hostile to the Christian faith. Surely something more specific then this is needed to define the philosophy of the Christian college.

The Convocation of Christian Colleges at Drake University, after long deliberation, proposed a definition which seems to be very much more sound and positive with respect to the vocation of the Christian college. There it was stated that:

> "The Community of Faith and the Community of Learning (are) two given orders of life ordained by God for specific functions (just as in the state in its own role) and therefore having their own inherent obligations and their own inherent logic of life. In the Western tradition they are always related but never completely conjoined, and their separateness is their condition of service each to the other. They exist in creative tension, serving in the one case faith, in the other reason. They are obligated to be fair each to the other in terms of their common obligation to the one Lord. By the accident of American history or by the providence of God, these two orders of life are brought into a relation of peculiar intimacy in the so-called Church-related college; but the fact that they live on the same ground does not obliterate their separate roles; they are still obligated to be totally fair each to the other and to honor their respective and distinctive functions. From this point of view the church owes to the college the

> conditions of its full existence, specifically total freedom of inquiry even where such inquiry offers a *prima facie* threat to the church's cherished convictions and even to the faith of its members". (1)

This statement of the vocation of the Christian college seems to be sound and true, and from it we may discover certain basic propositions to give specific direction to the tasks confronting Albright College.

It should be noted here, that as a Church college, Albright is a living part of that Holy, Catholic Church. She shares the continuity of faith, even though a degree of discontinuity in function is inevitable in her role as an educational institution primarily concerned with the free inquiry into truth. This apparent paradox is resolved from the perspective of faith, even though it may remain unresolved from the perspective of reason.

As a living witness of the Church, the college maintains its commitment to the truth as seen in the person of Jesus Christ, the full revelation of God to man. Because we believe that God is One, we believe also that Truth is One. From this viewpoint the college community is engaged in a continuing search for the meaning of that truth, and since faith in Christ and in the Holy Spirit testifies to the immanence of God throughout the totality of His created order, truth is to be found everywhere, whether in the library, classroom, laboratory, student associations, the athletic field, or within all the agencies of the world in which members of the college community may participate

On the other hand, the college is functionally dedicated to the enterprise of teaching and learning in a secular world, which may not

1. From a report on "The Church and the Campus" a special issue of *The Christian Scholar* on the Drake University Convocation.

acknowledge the revelation as seen in Christ. It is also true that not all members of the college community profess such faith. Furthermore, our humanity limits our views and our understanding, so that interpretations of truth will vary and our limited comprehension of the meaning of revelation will necessitate divergence of expression. It must be acknowledged also "God's ways are not our ways, nor are His thoughts our thoughts," and it may be in His providence to reveal truth to man in countless ways beyond our imagining.

Nevertheless, as a Church college, Albright is committed to the continuing search for the meaning of truth as seen in Jesus Christ, and seeks to stimulate all within the college community to participate in this search, believing that the consequences of such commitment may safely be left in the hands of God, who is the Author of that truth which makes man free.

With the aforementioned affirmations in mind, what effect should such a position have upon the actual practices of Albright College as a Church college engaged in the task of higher education?

The Attitude of the Church

It should mean that when the Church accepts responsibility for some part of the work of higher education, its first obligation is to that work itself. It must not do violence for any reason to the conditions of true learning. For the very health of learning, it must be conducted under conditions of totally free inquiry, let the chips fall where they may. In a sense, a Community of Faith should be especially well equipped for this, even though there have been historical examples of a denial of this principle, for any genuine acceptance of God as a God of truth should fear no area of honest inquiry. In fact, the Church may be in a position to be especially

vigilant at this point, for acknowledging no authority save the Divine, it should be able to withstand many of the social pressures to which the secular university is always subject. In sober fact, of course, it will mean for the Christian college a constant vigilance to withstand pressures from within the Church itself which may object to free inquiry. Only firm faith in its vocation and constant vigilance will keep the Christian college true to its primary task of education. The implementation of this presupposition, with all its risks, is acknowledged to be difficult indeed, and the special responsibility of administration. As a clear principle, however, the above proposition seems inescapable.

The College and the Church.

The Church has every right to make certain, with due respect to scholarly fairness and decency, that the Christian case be presented clearly and in its full-blooded form. Such Christian witness, through classroom, in Chapel, or in the many spheres of campus life, should not swallow up the Community of Learning. Rather, it should make possible full and free conversation between the various academic disciplines not failing to include that of Christian theology on an equal status with all other areas of learning. This means that all education should be of first-rate quality, the department of religion aiming for excellence as thoroughly as any other department. Obviously, the diversity of methods and of subject matter and the integrity of a teaching staff dedicated to the common pursuit of knowledge, will eventuate in the airing of many views, some of which may seem to be in opposition to Christian presuppositions. On a Christian college campus, committed to a faith which claims perfect knowledge only for the Divine, humility should be the norm which makes is possible for opposing ideas to be

presented fearlessly and honestly, so long as the case for Christianity may enter the discourse on equal terms.

The Major Task of Teaching

The very nature of the Christian faith, which regards all life as vocation and looks upon teaching as a very important vocation indeed, demands that the Christian College do the very best work possible in its instruction. This involves a great responsibility in the selection of a faculty which is very competent and committed first to the task of teaching. Since the major responsibility of a Community of Learning is that of inquiry and teaching, scholarly competence must not be given secondary consideration.

Each member of the faculty should be considered a scholar probing the frontiers of a particular area of human knowledge. Scholarship is largely a function of research effort and the evaluation of new developments in each academic discipline. Collegiate education, therefore, can only be satisfactorily accomplished in an institution in which research and teaching are effectively combined.

It should be recognized, also, that Protestantism has been traditionally a "religion of the Book", and has stressed the importance of providing for the faithful a great variety of printed materials which they were duly trained to read for themselves. It seems logical, therefore, for a Protestant Christian college to continue this tradition by placing great emphasis upon the maintenance of an excellent library. A genuine Community of Learning seems to require that a competent faculty and comprehensive library facilities be given first priority in the educational objectives of a Christian college.

The place of the student in a Christian college is in many respects identical with the position of a student in a secular institution.

He is certainly part of the fellowship of exploration, committed to a special kind of discipline, even though he is of necessity a junior partner. If the Christian college is to add a dimension of depth here, it ought to do so in terms of the Christian commandment to love the neighbor. Since Christian love is neither emotionalism nor mere sentimentalism, but an objective and creative will for the neighbor's true good, the Christian college should first of all be concerned with its students as persons. And since it seeks the true good of these persons as they are engaged in the specific enterprise of education, first attention must be given to the task of training them to use their minds and guiding them in the development of their varied skills. To lower academic standards, therefore, or to give priority to other considerations than this major one is hardly to be considered a service to the true good of the student.

At the same time, it appears to be the duty of the Christian college to apply all its skill in counselling students as carefully as possible so that they do not become victims of an abstract system because no effort was made to know and to serve them as persons.

The College and the Community

A Protestant Christian faith which reflects a transformationist motif, does not believe it possible to separate the spiritual and the material, the body and the soul, the individual and the community. Such a philosophy must in consequence be concerned with "whole persons" as well as with the world community. Concentration upon the major task of education may make it difficult to avoid completely the "ivory tower" attitude, for the very nature of a speculative approach and the amount of time required for students to master their disciplines will of necessity limit participation in the practical

concerns of the local or world community. Within these inescapable limits, however, the Christian college should encourage and implement active cooperation in the political and social life of the college community and of the "outside" world.

What has already been said about the Christian concern for the total person raises a very practical issue about a liberal arts program, namely, the problem of "breadth" in academic training and the related issue of integrating what is taught.

A Breadth of Understanding

It would appear at present that graduate schools as well as business interests look favorably upon a broad liberal arts foundation as the proper work of the undergraduate college. It is for a more basic reason that the Christian college favors this same program. Christian concern for community in the midst of a world which tends to tear mankind apart demands an emphasis upon the common culture of all humanity. If it is truth which sets man free, no area of truth should be neglected.

The desire to keep alive the Western Cultural tradition, to continue the remarkable expansion of scientific knowledge, and to explore those avenues which might lead to the reestablishment of a sense of community among men, are objectives which call for genuine concern among educators about the need to develop techniques for the integration of knowledge.

Careful planning of curricula, including core courses required of all students, will aid the program of integration. Interdisciplinary exchange, through which various faculty members seek to keep their confreres aware of the new development within their special fields of study, may serve the same end less directly.

While the goal of integration is valuable indeed, it ought not be assumed that such an end can be, nor even that it should be achieved primarily through the mechanism of required "general" courses, or through the "in-service" training of faculty members. In a genuine Community of Learning it seems logical to expect that a good measure of integration will take place within the total educational discourse outside the sphere of planned integration. The primary emphasis of our institution in the direction of the inter-relating of learning demands that every effort be made to develop a sense of genuine community among faculty members and students. This is a prerequisite for making effective the implementation of more specific integrational programs.

The Student in the Community of Learning

The first Christian universities were established by groups of scholars engaged in the enterprise of learning through shared investigation. These communities of scholars organized the universities, selected their own teachers and managed all their internal affairs with considerable skill. The sense of being a true "communitas," or "community" of scholars was partly due to the very nature of their organization. Scholarship was vocation rather than avocation to these men.

Something of this common venture in the quest for truth needs to be recovered for the Christian college. Christian respect for persons requires it and the needs of our world demand it. A pragmatic attitude which pursues truth only where there is promise of higher grades, financial reward or merely as a means to some practical end is unworthy of a Christian college.

To inspire in students a love of truth and in the direction of creative, thinking requires that they be trained to make independent judgments, even at the risk of making wrong judgments. The love of

excellence is an attitude which is caught rather than taught, but such an attitude cannot thrive without an opportunity for expression. To "differ" merely for the sake of novelty should not be encouraged, but a student should be protected in his "difference" when such is sincere and when it does not interfere with the freedom of other members of the community.

It seems to be true that students in American Colleges are not as mature as they were in universities of the past. The reasons are many, but one major cause of a lack of maturity may be due to our limited expectations.

Guidance toward maturity seems to be related to expectations. Genuine faith in the transformational power of Christianity should set our expectations very high indeed. To achieve this atmosphere, the Christian college, rightly concerned about the development of Christian character, must guard itself against legalistic attitudes and the multiplication of regulations. Christian morality is necessarily an internalized ethic, and worthy character is not identical with observing rules.

Certainly the complications are multitudinous for seeking to maintain good discipline under the watchful eye of a "town" always ready to criticize the "gown," and the anxious concern of parents who look upon college authorities as foster parents who should exercise a discipline they were finding it difficult to enforce at home.

Nevertheless, the Christian college has as a major objective the task of guiding young people into Christian maturity, enabling them to make independent judgments of value and training them for a useful place in society. This can only be done by developing a genuine sense of community in the quest for truth, and by granting to students

as much freedom as they prove capable of using well.

It seems wise, also, to encourage this sense of community by exploring all avenues which will make the student conscious of his real participation in the total life of the college. This committee suggests, in this respect, that it might have been valuable to include student representation among those appointed to make this study of the philosophy and objectives of Albright College.

These general presuppositions with respect to the philosophy and objectives of a Christian college require careful thought and further study, so that they might be implemented in practice for the mutua good of our community. As a step in that direction, the committee suggests consideration of the following principles as they might apply to specific areas of responsibility within the total life of Albright College.

The Responsibilities of Administration

1. The administration of a Church college determines to a great extent the effectiveness of its philosophy and objectives. The president, deans, trustees and other administrative officers bear great weight and influence in establishing the spirit and tone within the interior life of the college community. It seems fitting, then, that the administration should assume major responsibility for communicating, interpreting and implementing the philosophy and objectives of the college within the college community. It should also use every effort to inform the Church, alumni and the general public of the purposes of the college so that the image of the institution shall not be distorted, and that its unique place and function within our society might be comprehended. This means, of course, that all the actions of the administration should exhibit and conform to the

stated philosophy and objectives of the college.

2. With respect to the selection of faculty personnel, the administration and departmental chairmen have grave responsibility. It would seem to be obvious from the stated philosophy that each potential faculty member be judged not only on the basis of his academic qualifications, but also with respect to his own ideals and his apparent willingness and ability to make personal adjustments to the philosophy, objectives, administration, faculty and students of Albright College. The administration should confer with a department chairman before a new faculty member is appointed to that department.
3. The administration should encourage both faculty and students in their search for truth and defend this search against any unjust attacks it may incur.
4. To encourage the best teaching, concern should be given to the financial status of those who teach. Sufficient compensation should be provided so that teachers might continue to grow in competence, and so that they will make the responsibility of excellent teaching their major concern.
5. The administration should seek to maintain a proper teaching load for each faculty member and a healthy student-faculty ratio, so that greater care may be given to the development of individual students.
6. Intellectual growth should be encouraged on and off campus for students and faculty. This may be implemented by a continuing study of the practices of other institutions, and by encouraging inter-disciplinary exchange of ideas on our own campus.
7. The administration should continue to assume leadership in inaugurating programs to advance the cause of education in the community, as well as within the total educational enterprise of our society.

8. Faculty, trustees, and students should give whole-hearted support to the administration in its efforts to maintain the integrity of the college as an institution of higher learning.

The Responsibilities of the Faculty

It has previously been noted that a church college faculty should be composed of teachers who acknowledge the Christian faith or who respect and honor the philosophy and objectives of the institution they have been called to serve. As a member of such a community the initial responsibility of a teacher is the cultivation and exercise of those qualities on which the effectual life of the community of learning depends. "At this level", writes Alexander Miller, "he is one citizen among others, and the tasks that fall to him are those that fall to any member of the commonwealth." 2

Included among these tasks will be:

1. The full and faithful performance of his profession. Primarily this means the continual study and communication of the truth by which he is held. The form of his activity will be no different from that of faculty members anywhere, but if a Christian transformationist spirit is effective among faculty members, it should express itself through the dimension of diligence and depth in the work which is done. Such an approach will look upon slovenliness of research or communication not merely as professional weakness but as a kind of blasphemy against that truth which Christ declared should set men free. At this point the Christian teacher stands or falls. No other service he may bring to the college can compare in value with what the teacher contributes through his teaching function.

(2) Alexander Miller, Faith and Learning (Association Press, N.Y., 1960), p. 191.

2. A full responsibility in his academic office to his subject matter and to the students under his care. Toward the former he should bring a reverence and delicacy born of the knowledge that all true learning is a gift of God, and that "as in the historical arena God has many strange 'Messiahs', so in the realm of learning, knowledge is revealed through infidels as well as men of faith"[3] and that truth is sacred from whatever source it may have come. Toward the latter, the students, the teacher's concern will be not only for conscientious craftsmanship, but also to recognize that the common pursuit of learning generates relationships of confidence which can be both fruitful and burdensome, but must always be taken seriously. To serve the best objective good of the student as a person must be the first premise from which his academic cultivation should proceed.
3. The teacher should defend the total academic community to the best of his ability against disorder from within and attack from without. He should battle both tyranny and anarchy, seeking with constant diligence the freedom and balance which belongs to the authentic life of a commonwealth of learning.
4. A wholesome cooperation with college administrators is to be expected of teachers. The faculty should seek to understand the difficulties and responsibilities connected with the administration of a Church college and should support established administrative policies.
5. The acceptance of a fair share of responsibility in the establishment of administrative policies and procedures through work on standing committees is to be expected of all members of the academic community. Here the creative talents of many experts should make it possible to avoid some of the mistakes which flesh is heir to through recom-

(3) Ibid., p. 193

mendations for change and improvement when such changes appear advantageous to the well being of the community.

6. It is to be expected that faculty members will honor their academic colleagues and respect the various disciplines represented through these teachers. A cooperative attitude should be cherished, and any program which permits the interchange of ideas among academic disciplines should be welcomed as a wholesome means for fostering the integrative objectives of an institution dedicated to the liberal arts tradition.
7. The work of pure research, and the publication of materials which will be of service to the larger world of scholarship, should be encouraged and promoted by both faculty and administration.
8. Faculty members should assume the responsibility for academic self-improvement through every available means. This will include occasional refresher courses, active participation in professional organizations related to their special disciplines, and engagement in such conferences of educational leaders as they may be called upon to attend. Faculty members should be encouraged to procure advanced degrees, if and when such degrees will benefit their work and serve the good of the college community.
9. Membership in professional organizations concerned with the total welfare of the cause of higher learning in all its varied aspects and interrelationships should be considered as valuable both for teachers and the college as a whole.
10. Members of the administration and faculty should assume responsibility as members of that wider community which gives support to Albright College. Local churches have a right to expect from members of the college family a sense of fellowship in a common spiritual venture and a source of competent leadership.

So, also, the local community should be able to find among faculty members those whose special skills would fit them for community leadership. Certainly all faculty members should assume their duties within the family of mankind on various levels, from the local to the world community.

The Responsibilities of the Student

1. Every effort should be made on the part of the college to make the student conscious of the fact that he is a living part of a community of learning. On the other hand, a worthy Albright student will rejoice in every opportunity to contribute his skills to the common good of all. A healthy atmosphere on a Christian college campus is not one that seeks unanimity, but it should be marked by a mutual respect among students, faculty and administration rather than antagonism and discord. A mature student will recognize the value of such an attitude and will promote such a spirit.
2. It is to be expected that Albright students will make full use of the opportunities afforded them to share in student government and in those organizations which have been established by students to promote special disciplines, give expression to Christian study and service, provide opportunity to explore and participate in political and social issues and share in social, athletic and recreational programs. In all of these activities the philosophy and objectives of the college should be honored and actively promoted.
3. The witness of Christian students in all their varied activities should be expected and honored. Students of other faiths should be encouraged to share their deepest convictions and to give expression to those convictions in the college community.

4. In the relationship of Albright students with students of other colleges and universities, whether in areas of study, social activities or intercollegiate competition, an attitude of creative good will is to be expected. Positive inter-campus relationships should be encouraged to avoid the dangers of parochialism.
5. Students should seek for opportunities to take an active part in the life of the Church and in community organizations in order to develop creative skills as churchmen and as citizens of a free democratic society. A dedication to service projects during college years should provide valuable preparation for post-college participation in worthy community enterprises.
6. In all relationships, whether in the classroom or in non-classroom activities, it is to be expected of Albright students that they will strive to engage actively in their major vocational concern, the unfettered quest for truth.

Curriculum Objectives

1. Albright College, as a Church school committed to a liberal arts program, must seek constantly to examine its curriculum in the light of its basic philosophy in order to strengthen its program and to implement its stated objectives.
2. Our curriculum should not neglect basic areas of inquiry or the methodologies relevant to such fields in order that the widest insights into the truth available to each generation might be explored.
3. A liberal arts approach seems to require as indispensable a continuum of courses in the humanities, natural sciences and social

sciences, in keeping with the great traditions of humanistic learning of the Western world.

4. Due attention should be given to develop those student skills which will be useful in meeting the contemporary needs of our society.
5. Students and faculty members should be encouraged in formal and informal inter- disciplinary inquiries to the end that an integrated view of the world and life may result.
6. Formal and informal efforts should be made to enlarge the student's understanding of values, and to relate this understanding to the facts and judgments of the natural sciences, social sciences and the humanities, which latter field will include religion and the Christian faith.

The College and the Community

1. It is suggested that the supporting denomination and the local community have a right to expect of Albright College:
   a. A consistent Christian atmosphere with no apologies made for genuine Christian emphases in the total college program.
   b. Graduates who generally reflect the philosophy and emphasis of the institution in which they spent four significant years.
   c. A college which radiates a high moral tone in all its practices.
   d. Undergraduate and faculty relationships with the community on a high ethical level.
   e. A respect for authority on the campus and in the community, but not authoritarianism. The freedom of the Christian conscience should always be honored as a check upon irresponsible use of authority.
   f. A good supply of trained leaders to serve the Church and the

various community agencies.

2. The college has a right to expect from the supporting denomination and community.

   a. A wholesome respect for its work, its philosophy and objectives.

   b. A sympathetic attitude toward the activities of students and faculty, their accomplishments as well as their failures.

   c. A genuine interest and concern for students, faculty and administrators as members of the community. It is understood, of course, that the college should maintain standards of excellence which will elicit the aforementioned attitudes on the part of the denomination and the community.

The Relationship of Albright to Other Colleges and Universities

1. While it is understood that Albright College should fulfill its particular vocation as a church college, it should seek to maintain cordial relationships with all other institutions of learning, and seek through active participation in the educational venture, to profit from the experiences of other institutions and to contribute its own peculiar gifts to the common good of higher education.
2. Albright must take its academic responsibilities seriously in a genuine quest for excellence, so that our students may be prepared to pursue graduate and professional studies effectively and to make a genuine contribution to the work of higher education.
3. Since our basic philosophy maintains that we have a twofold contribution to make in our work as a church college, namely, a Christian motivation toward excellence and the maintenance of personal relationships with students because of our relatively small size, Albright must use every effort to protect these emphases.

If we are to remain true to our heritage, and take our place as a college committed to a policy of personalized teacher-student relationships, then this emphasis must be given priority over all other considerations. Only in this way will our "image" be accepted as a "unique" type in the academic world.